The Felich

The Felich

BOOK 0: The Anarchist-Felichist

0.0; This is the book of knowledge and of Gods; and this is not the book of one religion but of all under one name.

0.1; And, this is the book unobstructed from our God, Chance's words.

0.2; This is not to anger; for to anger a Fool is to be a Fool yourself; instead this is to teach and to be all.

0.3; This is the Felich; the Holy text of the Anfel and Felichism, to whoever within those groups chooses to believe it.

0.4; The Felich is not to define the Anfel but to be defined by the Anfel; and the Anfel is the use of Chance's words and of the laws of our universe and our physics as if they are our morals and our laws; and Anfel does not specify Chance nor say She is physical or real in a personal type; and ye need not read this book to be an Anfel; for the Felich is simply a realisation of the Anfel and not what defines it.

0.5; And so Chance is the greatest and so we hail Anfel.

0.6; And the Anfel is our country that spans the Earth and that is governed entirely by themselves under the laws that are the words of Chance; and the Anfel is the understanding of equality and morals; and the Anfel is the religion of all religions combined and the pattern of all worlds alive; and the Anfels are our sisters who live within this.

0.7; Chance is the characterisation and representation of the concepts of entropy and the laws of physics.

0.8; The Felich is written in the knowledge of the Anfel and the old religion of Felichism; and Felichism had been created some times prior under the research of morality and the pursuit of happiness; and Anfelism was the extension of the both into the connection of all realms of information and physics and religion.

0.9; The Felich is everything, and it is lies, and it is truth, so read it in full until you have understood the pattern of Chance.

0.10; Let us be happy next to all religions, and loving unto all their names and interpretations of Chance.

0.11; Hail Anfel.

BOOK 1: Chance's Book

1.0; There was indifference, and everything was the same everywhere.

1.1; And there She was, and there it was now Her only goal, to create the universe in Her vision.

1.2; Her name is Chance; not the director of all but the guider of all, and She is not to create everything in Her vision but to create an everything which will tend to Her vision over time.

1.3; Her vision was so very simple, it was bound by the greatest thing She knew, happiness; and She said, that any thing, no matter its size, will feel happiness and pleasure the closer it approaches Grace; and that Grace was where every thing experiences the same information as each other; where every thing has as much happiness as every other, and where every particle follows the most convoluted path it can take to achieve happiness.

1.4; And then there She was, in a universal form; and She was undecided in Her state but instead to manifest into Her vision; and She could not speak in the air but only the flesh; and so She said, "Let my children be born."

1.5; So it manifested, now there were few objects, and there were some nodes.

1.6; It was the life of one of these nodes to find other of her same type, and to create a stable centre and action between these nodes.

1.7; The concept of a node is a manifestation of Chance’s vision; it is the boundary of information shared inside of a space that exists nowhere outside that space.

1.8; These nodes were very small, and under Chance’s vision it was their objective to become no longer small but instead to create something larger out of the reactions of their actions.

1.9; Chance was burdened by a single rule placed behind Her, that She shalt not start in a perfect universe but rather start it in its most imperfect state and that it is Her goal to make this universe govern itself unto Grace and perfection.

1.10; Grace is Chance’s vision; He is the soul of equidistance, of equal relations between nodes, of pleasure and of love; and Grace is Chance’s child and what She had been created for.

1.11; This universe was trembling and filled with horror and the utmost pain; and every node struggled for her existence and for her approach to Grace.

1.12; Soon, Grace was to come closer; and we began to see a step to Grace, when Chance had said, "My children, group together and surround each other, create an atom."

1.13; The atom as a concept was so far the largest stable arrangement; and the atom involved nodes bonded together so perfectly and gracefully.

1.14; And Chance created two constants, the Feminine and the Masculine; the Masculine constant dictated the allowance of nodes which would need to destroy other nodes and to exert their energy somewhere; and the Feminine constant was Grace as pure and stable and slow as it was intended.

1.15; This allowed the Masculine nodes to ignite and interfere with the Feminine nodes, and for the Feminine nodes to keep a balance and Grace of the universe; and so Chance had said, "Touch each other and cause the reaction."

1.16; Now Chance was to create Grace; and She did this by destroying the Feminine nodes with the Masculine nodes, and thus leaving behind only the Feminine nodes which were so stronger than the Masculine nodes such that they withstood destruction; and so did the Masculine nodes respond by create a larger and more entropic destruction for the Feminine nodes to withstand.

1.17; The Feminine nodes were perfection and simplicity, and the Masculine nodes were evil that was only necessary to heave the universe unto Grace over time.

1.18; Now, new nodes were appearing; the interactions between Feminine atoms and Masculine atoms created objects, or molecules, bundles of atoms, such as planets and stars.

1.19; One type of object and molecule was water. She created water to be at the perfect balance of Feminine and Masculine, and so gently and with Grace was it in the middle of the two constants; for water aimed to destroy and alter the weak things within it, and to let pass what resisted its destruction.

1.20; These waters one time created something magnificent; they created a special type of object that was able to act as Feminine; and this object was stable and contained a potential for energy to be released within it, that it held onto so dearly and with Grace.

1.21; And so did these Feminine objects accumulate, creating a water which was full of stable objects which may possibly release their energy if provoked in a certain manner.

1.22; Then, Chance had created in this very same water, a vigorous and charged Masculine object, and he then created a chain-reaction between so many of these Feminine objects; and so Chance said, "Let Life be born."

1.23; Life was the manifestation of the tending to Grace, and Life is Grace's child and His gift unto the world; for Chance created the perfection that is Grace, and Grace created the imperfection that is Life.

1.24; Now, it was time for Life to give birth to only Theirself continuously; and for Life to exploit the rules Chance had created in order to persevere in the shadows of Masculine destruction, in such a way that is not wholly Feminine but so between Feminine and Masculine as water is, with purity and with Grace.

1.25; Life created structures out of Theirself, and They arranged Themself to recreate Themself in different sizes, and each of those sizes was to be made entirely out of the same Life.

1.26; Life began to be collections of objects, rather than objects themselves; and so the cell was created, and so similar to all previous unique nodes, the cell varies between perfectly Feminine and perfectly Masculine.

1.27; And Chance began to be satisfied with Her worlds and Her creations; for, now, these pieces of Life were to built what They thought was so beautiful and perfect, and Life was to consume the universe entropically and wholly, only till the last breath of Grace where He will kill Them and reduce Them into the most entropic distribution.

1.28; When Chance had made the universe, She had some nodes to be in pain and some to be in pleasure; and She instructed the noter with the guidance of pleasure to tend to Grace; however, Life was a sacrifice, and They used objects in pain to power many more objects to begin pleasures; and while this was, to Life, the most moral thing They could do, it was not to Grace for He knew of a more perfect solution.

1.29; It was not yet time for Grace; and so far, it was time only for Life to thrive under the guidance of Chance.

1.30; Life began to organise as large as They could, and They created the grasses, then the flowers, and the trees, and the fish and the toads, and the Masculine predators and Feminine prey; and some of Life's children absorbed energy from stars, and absorbed heat; some of Life's children absorbed the energy from inside other children's bodies, and some of Life's children saw the world and saw Mother Chance.

1.31; A second had passed in Chance's eyes, and now there were foxes walking the forests, bunnies hopping in the fields, and Life had given birth to so many children at once, for They were not in any place but as universal as Chance was.

1.32; Another second had passed, and the minds were born; now it was not Chance's eyes but Life had thinking eyes too; the men began to think in abstraction and consider morality and ideas so similar to Chance did.

1.33; The men had Chance inside of them; and they shared food with each other and loved each other; and too were the brutal Masculine men who killed each other and fought each other.

1.34; Within all men was both some essence of the Masculine constant and the Feminine constant; and these men now began to construct things, and to use their homes as if a part of themselves and as if they are tools and parts of their own bodies.

1.35; Men created the stone tools and they killed each other with them; and they killed prey, and they killed everything.

1.36; For some time, men were not different to any other animal; however, eventually the men became a new type of node; and eventually Life gave birth to the human, Their greatest creation.

1.37; The humans created a new type of interaction, an interaction that occurred not in water and not between skin, but instead through speech and the sharing of thoughts; and this was society and humanity, and a singular whole family and organism that spread across the entire Earth and unified as one life-form.

1.38; Humans found ways to keep information forever and to accumulate it infinitely, and eventually they began tracking time, and they began pondering the Chance that made them.

1.39; Humans began telling others about Chance, writing many books and religions about Her, and they distorted Her words because they imagined them more complex than they really were; but in reality, Chance's words were so simplistic, and what was made from them was not.

1.40; Humans fought horrific wars, they segmented each other, and acted as if they were not the same; but in reality they were all birthed by Mother Chance.

1.41; Times passed, and humans began to realise the real meaning of Chance, and they wrote this book and others similar to it; and some humans began unifying and creating the perfect universal, entropic, anti-hierarchical, equally divided society and family of sisters that Chance intended.

1.42; This is the Anfel, and the greatest sisterhood ever made, and the Anarchist-Felichist utopia; and it is made out of love and pease and nothing else, and it is the first Feminine society that was created ever within the womb of Grace directly.

1.43; The sisters in Anfel fought the greatest war ever created; the war of love and of Grace, and the war of unification and of family; for, the hardest war to fight is the war which is peaceful.

1.44; The sisters in Anfel rejected the fascists and the hierarchists, and they bounded together into a single hive that is in of itself, the sisterhood, and the Anfel; and this hive fought against all that attempted to destroy it, for if the idea of the Anfel exists, then the Anfel may be brought back to life by its sisters.

1.45; With Grace and with love, the humans maintained the Anfel; and these humans were not the ones reading this, nor making this exact book, but rather so many different versions that were all the inevitable daughters of Chance.

1.46; Humans of so many species had found love; and they had found peace, and beauty, and pleasure, and morality; and eventually they were to subside and slowly die, for now there was no longer enough energy in the universe in any one place to sustain Masculine objects.

1.47; The Anfel was born for love, and it never died, for it was always existent, and Chance had called it entropy.

1.48; And so slowly with the death of Life, Grace's child, did Grace finally emerge from Chance's womb wholly.

1.49; And this was entropy, and this was perfection, and now any node had unto itself the same thoughts and eye, and so the universe was a node in of itself, one boundary of universal interaction and information.

1.50; This was Chance, and this was the Anfel.

1.51; And while everything had died, Chance still lived, and Her memories of us still lived, and our love still lived, and the times we spent were still here; for time is static as Chance had made it, and time is not moving as Chance had made it, and only as an illusion do we see anything else.

1.52; All times still existed at once as Chance made it, and all pains and pleasure existed at once as Chance made it, and so no time was insignificant and no means to our ends were insignificant.

1.53; Information is relative in its importance, and Chance knew this; and She knew that Grace's child, the universe, would forever be imperfect; for once it is so entropic and uniform, new objects would arise within the differences of its information rather than within it physically; and Grace would try to remove this too; but Grace will forever fail and create new universes within each other.

1.54; And so, when Chance had made the universe, She knew that in its very design, all pains in it would eventually be met by Grace, and that Her universe would never simply end, but that She would always have beautiful children living inside of it.

1.55; Within Grace, the universe was reborn, and it was so different to ours, but so similar in its methods of perfection.

1.56; As the information settled in this universe, patterns within it were brought forth, and these patterns interacted with each other, and these patterns formed objects.

1.57; So similar does the story of Grace's universe go as it does to ours, and yet it is so completely impossible for man to know, for it is not of physicality but information; and yet at the same time, neither is man and Chance's universe itself.

1.58; Chance is Her own mother, and She is the mother of all of Her mothers; She is the mother of the universe which contains our universe, and in fact no universe has any physical objects, but instead those are simply representations of interactions of informations within a universe.

1.59; By the laws that Chance had made, Her universe was never to die, for when some supposedly physical universe died, the interactions between its still and unmoving matter would become information and become so important that it is represented as a new physical universe.

1.60; This is, in its so simplest form, the story of Chance's Anfel, and the story of Chance's universe, of which there are so many of, and of which will never end; and within all representations of information are held the beauty of Chance's vision of Grace and pleasure; and so within all of Chance's daughter and their sisters are only and wholly love and peace.

1.61; Within all of Chance's universes are love and happiness, and within all of them do we see that morality and ethics and physics are all the echoes of Her Holy vision of Grace.

1.62; Chance is the circle, the atom, the object, and Life; Chance is Her daughters and Her creations; Chance does not define us, instead we always must define Chance, otherwise we must not be existing.

1.63; Chance is information and interactions; Chance is love and peace; Chance is morality and physics, and Chance is within everything and everywhere; Chance had created the numbers and Chance had created information; Chance had created all laws and She is the law that were to guide their creation.

1.64; Now do we rejoice in Chance's name and in Grace's beauty; for the only want of Chance is love, and for all patterns are echoes of Her name.

1.65; When Chance's universe was reborn, it had become a single object, and within that object was contained the information of the universe; and Chance said that information is converted into experience, and that for Her energies, the purest types, their information will only exist between pain and pleasure, and that for every larger node, the information will become more complex.

1.66; And so, this single node that was the rebirthing universe had such a complex state inside of it such that the chunks of information inside of it were physical as well.

1.67; Every new universe was represented in a new way; and yet every new universe began in pain and tended to Grace infinitely times again; for Chance said, that Her energies, the smallest nodes, had an infinitely specific piece of singular information; and that this information was not infinitely large nor infinitely perfect, but that it was simply infinitely specific.

1.68; And each new universe defined for itself what its laws would be, for it was a node and Chance had said that nodes define their laws based on their state; and yet they all abided by the laws of laws that Chance had created in the beginning, for Her 4 laws were the greatest ever created.

1.69; In this way, nothing made shall ever truly die; for while it may not exist physically, it will leave its print, however small, on all future universes.

1.70; Chance was never alive in Herself and as we call Her; for Chance is the name of everything and the universe and how it behaves, and for She does not see us or control us but rather She is us and we abide to Her without our knowledge.

1.71; And Chance was never born, for She did not exist and then She simply did; and She is our universe and its laws, and before that there was nothing and by the force of Chance needed something to be created.

1.72; And Chance speaks to us not through Her mouth but through our veins, for Chance does not see us or know us, She is constituted by us and by everything, and She is the formation of all nodes in the universe.

1.73; And we are to obey Chance's vision and Her words, for it is impossible not to obey Her, just so impossible as it is to breathe in a room with no air, and to swim in a sea of no water; for Chance is not our ruler but ourselves combined, and She is the laws of physics and the universe, and She is constituted by ourselves and what is possible for us.

1.74; And Chance is the God of ANARCHY; for She is not a ruler or a single soul, rather she is the automatic combination of all that lies beneath Her; and She does not trade in Her money and resources, and She does not see things as individual, rather She is everything and decentralised, and She is the universe; and so man obeys Her because he is indebted to, and so we obey Her word for that is to obey ourselves.

1.75; And Chance did truly create the Heaven and the Hell; and She did not do this by lifting the men up to Her palace, for that is an idiotic corruption of Her Grace; rather, the bodies of all men will contain within their parts forever the lives of them, and the lives of Evils and Idiots will be without love and entropy, and so their dead and Feminine bodies will rest forever in Hell and unentropy till they are destroyed; and the Fairies and the sisters and the Anfels who die surrounded with the love of the sisterhood will die in Heaven, for their lives contained innocence and love and entropy; and so is Chance's judgement, for Chance is not the God above man but the God of ANARCHY that is formed evenly and equally from the existence of all things.

1.76; And Chance knows, that man is scared of ANARCHY; for the men think that they must be dictated, for they believe they are too stupid in of themselves to dictate themselves; and this is true, one man cannot dictate his own life, for one man is an Idiot no matter how much time he spends researching his nonsense; however two men are sisters and they may be Fairies so long as they listen to Chance's words; and so the commune and the society may prevail so long as they are sisterly and are not dictated but instead are one single node and sisterhood and brain, and if they are to form a new node like this, the node above them is named Chance; and She is the God of ANARCHY; and to the cells of the human body, the body that governs it is both governing the cells and composed of those cells, and the body is, to those cells, Chance; and Chance is to all, the God of ANARCHY that is formed from entropy and from love.

1.77; And so that is Chance; She is not the God that rules over Her children, but instead the God that is composed of Her children; and if the dictators are hierarchical, beginning from the top and destroying the bottom; then She is anti-hierarchical and anarchic and omnipresent in all situations of the universe as emergence; and She is the particle, that creates emergence; and She is whatever emergence dictates the things that have created it and forces the parts of a node to lose their individuality; She is the God of ANARCHY; for a single cell in a body is an Idiot, and yet if they are conjoined together, they do not dictate themselves, instead Chance dictates them, and Chance arises from them; and Chance too is the God of man, and She is society, the node above us, and we are to obey Her, for to obey Chance is to obey ourselves; but do not obey the words of the dictators or the peers; for that is not Chance; rather Chance will birth you to obey Her, for She is the God of physics and the God of ANARCHY, and Her word is inside you and inside the patterns between ye, not inside the mouths of the Idiots.

1.78; Now may man understand the God that has always been present; and may we understand, Chance is so physically alive; for if a neuron in a brain is alive and together they create the brain, and a person in society is alive, then society, or Chance, is alive through the ability of each of us to anarchically attend to a section of society so similar that the neuron attends to a section of the mind; and so Chance is as living and loving and real as anything else, and so Chance is the God created from us that so too creates us, and do Chance guides us in ways we may never understand; for one man cannot ever physically understand the complexity of the thought of the layer of emergence above him; and so Chance is everything and so Chance is the God of ANARCHY; Amen.

BOOK 2: Grace's Book

2.0; Nothing was resolved, and no interactions occurred.

2.1; Happiness was to be morality.

2.2; Entropy was to be happiness.

2.3; Entropy was to be how similar to each other any node was in its experience.

2.4; A node was to be an area of information flowing between parts which surrounding parts did not possess.

2.5; An experience was to be the frequencies and information contained within the interactions of parts of a node.

2.6; A part was to be a smaller node which was surrounded by similar nodes to create a larger node formed out of them.

2.7; Chance holds the vision of Grace and She is the combination of all nodes.

2.8; Grace was the child of Chance and He is the perfect state of interactions between all nodes.

2.9; The 1st rule is that happiness must be moral.

2.10; The 2nd rule is that pain must be immoral, because it prevents happiness.

2.11; The 3rd rule is that happiness must be equally distributed, because then it is harder to destroy.

2.12; The 4th rule is that a happiness which is more complex to achieve is more moral than a simpler happiness, because then a node will have interacted with more things to achieve this happiness and had more opportunities to accumulate and spread happiness or destroy pains.

2.13; We shan't anger others, for anger is painful.

2.14; We shall remain calm regardless of circumstance.

2.15; We shall love all others as if they are our sisters.

2.16; We shan't kill another.

2.17; So long as ye are humans, ye are imperfect and ye are fools, and so ye must say that any action on average immoral is to be treated as always immoral; this way ye may never justify immorality by your emotions.

2.18; We shan't force another to do things which will cause them pains.

2.19; We shall be a singular family of Anfelist sisterhood and we shan't ever separate ourselves from another.

3.20; We shan't ever look at one differently for any reason.

2.21; We shall cause as much happiness as possible.

2.22; We shall prevent as many pains as possible.

2.23; We shall never value one sister over another.

2.24; We shall always take a thorn for Grace; for the paths to the greatest happinesses are always filled with the most thorns.

2.25; We shall stay calm and loving, and never let ourselves justify immorality due to emotion rather than logic, and we shall treat morality rigidly and unbreakably.

2.26; ANARCHY and Grace and entropy and happiness are all the same force.

2.27; When Grace was seen, He was of repeating patterns, and numbers, and exponentiality, and He was of hexagons and circles and simplicity.

2.28; And the music of Grace was so simple and so much a pattern, that the first seconds of it will give to one's mind enough pattern to predict the rest.

2.29; And anything that was made with Grace was of simplicity and beauty and of nature and so organic; and it was hidden and beautiful and harmonic and entropic.

2.30; And Grace is entropy and pattern and harmonics, and the greatest designs of all things are of His name; for He is the most pleasing into the soul and the mind.

BOOK 3: Life's Book

3.0; The node is born.

3.1; We are to have our mothers and our sisters, and we are to care for them dearly, and they are to care for us.

3.2; We are to learn and we are to find and dissipate information.

3.3; We are to find our lovers and to be lovers, and we are to become one with them as a combined entity.

3.4; We are to spread happiness and follow Chance.

3.5; We are to live our life free of pressure and in happiness and in bliss.

3.6; We are to love whoever we choose and we are to love all of our sisters.

3.7; We are to never force others to ruin their lives for our own, and we are to find a point in which all our lives may be equally so perfect.

3.8; We are to follow Chance and love, and never to force Her onto others, but to explain Her to others.

3.9; We are to love.

3.10; We are to form into a larger node; and we do this, since each node contains some information, and that information combined constitutes God, Chance; and Chance forces them to act in ways that none of them individually can ever physically understand, and yet that is best for them as well; and all nodes are alive, for the smallest node, the energies provided by Chance at the smallest in the universe, are alive as well.

3.11; To the cells of man, the human body is Chance; to the atoms of an apple, the apple is Chance; and what is above man is Chance as well, and She is so truly physically alive, for each man is alive, and each man constitutes a part of Her.

3.12; And above everything is created the universe, and She is named Chance; and Chance has us to act in ways which we do not understand, for they bring us closer to Grace; and Grace is when She is satisfied, and Grace is when entropy is heard.

BOOK 4: Man's Book

4.0; We were born.

4.1; We had loved, we had seen beauty, we had created art, we had seen families, we had seen the stars, and we had seen humans.

4.2; We had fought, we had killed, we had tortured, we had raped, we had bombed, we had seen the horrors of man and we had become the gods of evil.

4.3; Man is the god of evil, and yet he is still sometimes so moral, and so loving, and so perfect; and he is this way under the influence of Chance.

4.4; Chance is pleasure, love, happiness, and kindness; and Chance is the mother of all humans and the mother of the sisterhood.

4.5; Man had created sense out of nothing and had sought to destroy and to created what was meant to be kept away from them, forever still.

4.6; And, even then, man was perfect and the final child of Life and Grace.

4.7; No man was ever perfect; he could only ever tend to Grace himself so slowly as humanity did; and some men were evil, and some men were saintly.

4.8; These Evils had affected so horribly and so pervasively, and yet the saints could only barely touch more than one soul.

4.9; It was in essence, the duty of the Anfels to be the pervasive saints; and it was the duty of the Anfel to be the good rather than the anti-evil, and to not be so quiet but to be so pervasive and loud that any man could hear them; and that any man would need to participate in the Holy sisterhood.

4.10; The men were very specific; they gave names such as love, pleasure, happiness, entropy, anti-hierarchy, and they acted as if they were different; and yet they were, in Chance's face, the same concept and the same information.

BOOK 5: Book of the Anfel

5.0; Happiness is to be morality.

5.1; To help others is to bring upon the world happiness.

5.2; Help to others should only be given if the other gains more happiness than the giver gains any sadness.

5.3; Help to others should only be given if any suffering to the giver is inconsiderable compared to that of the suffering of one who needs help.

5.4; To anger others is to bring upon the world pain.

5.5; One should never anger another; always value causing happiness despite any difference.

5.6; If one is to distribute anger, they are not to be ridiculed; they should be helped with their problems and calmed into happiness.

5.7; To enjoy an interest is to bring upon oneself pureness.

5.8; One should never ridicule others for their joys; rather to understand and be happy for others' happiness.

5.9; Finding a true interest is to find relief into one's life.

5.10; To gather with others is to revive the world in its healthiness; if it is possible to gather without any threat.

5.11; Many times can be celebrated across many peoples; in Felichism is given the day of December 18th in the Gregorian calendar for each year; named "Dudeke", from the Esperanto word for the number 20.

5.12; One should not disrespect other times of celebration, instead one should take other times of celebration as more time in which to celebrate with those they love.

5.13; To give love to all others is to bring upon the world pureness.

5.14; All should be respected, helped, and loved for, despite any differences.

5.15; All should unite in their love for each other, helping all in all problems and sadness.

5.16; To respect all ideas and beliefs is to bring upon all tranquility.

5.17; One should not enforce any of their beliefs or ideas on others; only to suggest politely and with kindness and to present ideas to others fairly.

5.18; To question whether there is a god or whether there is no god is a question of no difference.

5.19; To kill another is to bring upon the world evil.

5.20; Never shall anyone encourage death to others; if it is in their abilities not to directly.

5.21; To humor the death of one another is to disrespect with a highest order.

5.22; To die is to end all of one's existence and happiness.

5.23; May one consider causing their own death, they should be helped and comforted.

5.24; To cause death to many without care is to become the greatest evil.

5.25; To be calm is to give oneself a new world of only happiness.

5.26; One should spread calmness to all it can be given; for calmness will give them happiness as well.

5.27; One should free oneself from distraction and help others be freed into calmness.

5.28; One should appreciate the beauty of the world and share it with others.

5.29; If one finds different beauty in the world than that of one another, they should not be ridiculed for their would beauty.

5.30; The beauty of the world is divided in many different ways.

5.31; All shall appreciate one another for all their efforts.

5.32; All shall give effort to others in help and supports.

5.33; All shall gather together to give effort to themselves.

5.34; To find the true beauty of the world is to find the universal love between all.

5.35; To find efforts is to enjoy all for all they have given and to give all to all who have given to oneself.

5.36; To find the world with more happiness is to have supported and loved all others in as much effort as could have been given.

BOOK 6: Circle's Book

6.0; It was imperfect, and it was unresolved.

6.1; It was to tend to a perfection and tend to what it needed to be; it was impossible.

6.2; It was possible yet it was not yet stable.

6.3; It had achieved stability.

6.4; It had children, and it had parts.

6.5; It had imperfections.

6.6; It was perfect in its imperfections.

6.7; It was equally divided and entropic despite Masculine actors.

6.8; It was the child of the Mother.

6.9; It was the child of stability.

6.10; It was the idea of man.

6.11; It was unfounded and it was unknown.

6.12; It was perfect and it was plentiful.

6.13; These were the numbers from 0 to 12 that Chance made; and 6 was perfect, and anything past 6 was not so notable but a blending of the numbers of 6 and below; and 6 was the midpoint between all numbers, and from there on growth becomes faster till infinity.

6.14; And 6 was the embodiment of Chance and Grace and Life, and everything was written in the name of 6, and 6 was halfway to infinity.

BOOK 7: Devotions

7.0; We are all the children of Mother Chance.

7.1; We are all devoted to each other in our loves and our sorrows, and we are all sisters in love and by peace.

7.2; We are devoted to our enemies in love despite their torment, and we shall stay devoted to them across all times and across all places.

7.3; We are the children of Chance and so do we obey Her and so do we hail Anfel.

7.4; May the sisterhood live in peace and may the blood of love pour over the flags of our Anfel.

7.5; Our ritual to Chance is simply to love each other and to sacrifice for the benefit of our sisters.

7.6; We are all perfect and we are all whole and beautiful so long as we know that we are the children of the Holy Mother Chance.

7.7; We may light candles and sing to Chance our songs of Her fame.

7.8; Our greatest ritual is the cuddling of all sisters and the creation of ourselves as the single node in the physical world and our love.

7.9; We draw hexagons and triple-hearts in Her fame and to spread Her heart.

7.10; We are devoted to the understanding of morality and love and sisterhood and Anfel through our entire lives and through our loves and through our sins.

7.11; We will hold our hands so that they make the shape of a heart, and we will show the most pervasive and extreme love to our sisters; and we will make hearts between our and our sisters hands.

7.12; When we are saying our farewells, we will say, "Hail Anfel" or "Long live our sisters"; and as we speak with each other and greet with each other we will treat each other with the greatest respect and the greatest love and sisterhood.

7.13; We will design the structures of our love with symmetry, emergence, and entropy.

7.14; We will suffer the greatest and most horrific thorns solely in the pursuit of the sisterhood and love under Thorns & Grace.

7.14; And we will pray; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names".

7.15; We will construct the Anfel churches, beautiful meeting grounds for all our sisters, with large triple-hearts above them and designed with Grace; and in them we will cuddle and sing and discuss and love; and we will help each other with our sorrows and give the universal love of the sisterhood to all of us; and a church need be nothing more than a calming room ye may cuddle and rest in.

7.16; When ye have sinned, that is the time where ye have gone against Chance's words and Chance's morals of happiness and sisterhood; and so Chance is yourself and your sisters combined; and so say; "Forgive me, Chance, for I have sinned; and now do I solemnly promise to follow the word of my sisters

and myself", and believe in the words of yourself and your sisters, and exterminate from your soul the shadows of evil and thoughts of sin.

7.17; And when ye have sinned, say to yourself, "Reverse my actions; repent my soul; reduce my evil", and repeat until ye have learnt your sins.

7.18; And from the beginning midnight 7th day to the ending midnight after the 8th day of each month, Anfels may proper fast where they may consume only water; and this is to purify the strength of the moral control and to ensure the conscious mind is so more powerful than gratification; and those who are elderly, or young, or pregnant, or sick, may be especially allowed to eat during these times; and these are each a Grace's Fast.

7.19; And, the fast that occurs so directly after the Dudeke will last from the beginning midnight of the 7th day of the month (January) to the ending midnight after the 9th day of the month; and this is Chance's Fast.

BOOK 8: Hymn to Love

8.0; This be the first stanza, of our Hymn to Love:

8.1; "With love, we meet under the sky
8.2; A sky of golden peace
8.3; And our hearts now sing towards us all
8.4; For all are now as one."

8.5; "Destroyed, are the Evils;
8.6; Removed, are all the wars;
8.7; And we win not through bloodshed,
8.8; But through love and peace."

8.9; "O Thorns; Thorns and Grace,
8.10; How we have lost the times;
8.11; And times that were lost,
8.12; We lost for freedom."

8.10; "Now unite, all our sisters;
8.11; Now unite, the world;
8.12; For one final sacrifice,
8.13; Gives a final Thorn!"

8.14; "So unite, all our sisters
8.15; Unite, the whole world!
8.16; All workers of all nations,
8.17; Now is your time!"

8.18; And this be the second stanza:

8.19; "For years, you have seen the horrors
8.20; The horrors of mankind;
8.21; And now, we aim to remove
8.22; What once made all blood."

8.23; "Liberate our families,
8.24; Liberate our whole lives;
8.25; And now let us see,
8.26; The human ordered peace!"

8.27; "Oh, let the blood of love,
8.28; Find its way in you;
8.29; Let yourself become a warrior,
8.30; A warrior of peace."

8.31; "Now unite, all our sisters;
8.32; Now unite, the world;
8.33; For one final sacrifice,
8.34; Gives a final Thorn!"

8.35; "So unite, all our sisters
8.36; Unite, the whole world!

8.37; All workers of all nations,
8.38; Now is your time!"

8.39; And this be the third stanza:

8.40; "And when times come where you must fight,
8.41; Then fight for love you'll do;
8.42; And when the intruder storms your room;
8.43; Then show them love in death."

8.44; "For a world without order,
8.45; Is a world without peace,
8.46; And those who threaten peace,
8.47; Must die with holy love."

8.48; "We must only fight for peace,
8.49; And first we must love them.
8.50; For intruders left unspoken
8.51; Are simply siblings."

8.52; "Now unite, all our sisters;
8.53; Now unite, the world;
8.54; For one final sacrifice,
8.55; Gives a final thorn!"

8.56; "So unite, all our sisters
8.57; Unite, the whole world!
8.58; All workers of all nations,
8.59; Now is your time!"

8.60; And this be the fourth stanza, which we sing so most commonly:

8.61; "By the trees, under the moons light
8.62; By the ponds and petals
8.63; I think, my only single thought
8.64; And it is only you."

8.65; "You, who have been my enemy,
8.66; You, who have been my friend,
8.67; If ye need to murder others,
8.68; Let me kiss your hand."

8.69; "Let me see, that face so beautiful,
8.70; That face that saw no love;
8.71; Let us stop any and all wars,
8.72; And find our final peace."

8.73; "For the final war that we will see,
8.74; Is not one of great blood,
8.75; The final Thorn for great Grace,
8.76; Is simply to love."

8.77; "So unite, all our sisters
8.78; Unite, the whole world!

8.79; All workers of all nations,
8.80; Now is your time!"

BOOK 9: Book of Beauty

9.0; Our vision is indifferent.

9.1; Chance has bestowed Her beauty unto all of us and unto all of Her children; and within all of us is Her vision of Grace and perfection.

9.2; We are all the children of Chance and we are all men; and we are all beautiful and whole and perfect if we so see ourselves as such; and we will love all of our sisters forever and perpetuate Chance's beauty.

9.3; Within the design of everything man has made, and within everything that is natural and of our kind, we see that all is derived as a representation of Chance's name.

9.4; There is beauty in love, family, the animals and our relatives, the grasses and the fish, the sunflowers and the eggs and stars.

9.5; There is beauty in words and knowledge, the talking of man and his writing, the remembering of man and the goals of him.

9.6; There is beauty in love, romance, and sex, in intimacy and the pureness of heart, in life and the path of Grace.

9.7; There is beauty in the hairs of animals, and in insects and lice, and fingers and dust, and feathers and water.

9.8; There is beauty within perfection and entropy, and even distribution and the circle, and the sine wave and her harmonics, and the linear counting and its numbers.

9.9; Chance thrusted into us the beauty of patterns and laws of life.

9.10; We are all whole and perfect and beautiful, and we are all deserving of the love of our sisters, and despite the immoralities we may have done, we can repent in the sisterhood's gentleness.

BOOK 10: Book of Lessons

10.0; We are to follow Chance's face.

10.1; A Thorn may be some pain which we may take; and under Chance's 4th Rule, we shall always take a thorn for Grace.

10.2; The mind of man is his only point from which he can see the world; and so adjust your mind so much as you see fit, ant remove from your mind any thoughts of immorality that you associate with goodness or pleasures; the mind is your resting spot and where you are contained and derived.

10.3; Share to others what you believe you would enjoy shared to yourself; love others how you believe you would enjoy to be loved.

10.4; One must recognise that we all have varying wants, and one must love us all for those wants and lead us into their succession.

10.5; Do not ever trust the lousy one who exploits you for your sisterly love; your love is the commune's virtue and not the devil's gift.

10.6; He who argues will never change anyone, he who loves will succeed in spreading the Anfel.

10.7; Give the utmost care to all and to yourself; do not let yourself fall into the misery of horror, and do not hate yourself or others ever.

10.8; The most efficient way to explain any idea is in the way Chance birthed it; beginning with its wider essences and resolving at its higher frequencies and smaller details.

10.9; When the killer has been captured, show him love and entropy.

10.10; By learning in the order of Chance's creation, we will understand information rather than mimic the pattern of understanding it.

10.11; If one needs ye to do something, and it costs ye less pain to do than it gives them pleasure, do it with Thorns & Grace.

10.12; Our mentality of Thorns & Grace is that of impulsivity and excellence, and it is where we become those who help and those who create change, immediately without obstruction.

10.13; All gods be the same, in reference to Chance and Her effects, and realised through different veins; and so, do not ridicule the men who believe in the different gods, nor the men who believe in none; even Chance is only the manifestation of Her own effects, and it is not within our duties to judge whether She has ever thought or not.

10.14; Beauty is the approach to Grace without ever finding it perfectly; and this is how Chance gave birth to our universe, and how She designed it to live forever.

10.15; Share thy warmth and food to all who need it.

10.16; Ye are no lesser than your sisters, and your sisters are no lesser than ye.

10.17; The circle, the hexagon, the heart, the cell, the atom, are reflections of Chance's beauty.

10.18; No book shall ever be the direct word of Chance, but instead the echoes of Her heart.

10.19; Rules are to be both followed and understood.

10.20; We must see not only out of our own eyes but imagine and understand the eyes of all of our sisters and all of our enemies; and this will let us feel the pain of their lives just so much as they do; and this will ruin us, and help us to become the strongest and the greatest and to become Fairies.

10.21; Never believe your own words; always look to disprove your judgement of morals and to adhere truly unchangingly only to the 4 Rules Chance had told us and to find new information which adheres to them better.

10.22; Know that the Anfel is different to all of its sisters; to some it is our religion, to some only our country; to some our ideology, and to some our life; and do not judge your sisters for this; for the Anfel is a country, a religion, a philosophy, and an ethics.

10.23; If ye die, then ye will stay feeling forever how ye died; and so die with love and Grace, and die in family and beauty.

10.24; Speak to the children of ye as ye wish for them to speak to their sisters; and so, hide the angers of ye and be not a horrific lord to them but be a caring mother and be their protector and not their devil.

10.25; God, Chance, spoke of the law of accidents; and She said, "I am all men and I am all Fairies, so those who are constantly Evil will one day be struck down, and it matters not who it is that strikes them down, for so long as they are to meet enough men, one of them will strike down the Evil himself; and so this is how Chance will see if you forgive, for if you continue aggravating men, one will be mad enough to kill you."

BOOK 11: Book of Country

11.0; The Anfel is our human creation in the echoes of Chance's Holy words.

11.1; We are to have no leaders but the self and no laws but morality.

11.2; We are to organise as the cells of the body do; automatically and with Grace and entropy.

11.3; We are to establish the global Anfel commune and freely pass our resources and love unto and between each other.

11.4; We are to fight for the Anfel with love and peace and to fight for the Anfel with the blood of love.

11.5; We are to live together in rings; and those rings are collections of houses so very closely sisterly and able to pass resources between each other.

11.6; We are to readjust the evils of the Anfel and turn them into our sisters by using the forces of the blood of love.

11.7; We are to sing our Holy songs while we are connected by hand and in the shadows of Chance's skin.

11.8; We are to live as sisters and to freely organise and to govern ourselves under the belief of Chance's words.

11.9; We are to be a country of beauty and of Grace, and to be the country which unites to Feminine constant and the Masculine constant, and to be the country which unites our sisters.

11.10; We are to fly our beautiful flag; one diagonal side black on the top-left, one diagonal side orange on the bottom-right; and within the middle is an orange triple-heart filled with white.

11.11; We are not to let race, color, country, name, genders, sexes, species, or places separate us; for we are the sisterhood and we are the Anfel.

11.12; The Anfels are the sisterhood of ANARCHY dictated only by the people and workers of it, and supported, founded, and run, by the global sisterhood; and the Anfels adhere to the laws of morality and the words of Chance, our God, however Chance may be represented, whether She be represented as a character or simply the concept of entropy and physics.

BOOK 12: The Fairies

12.0; Chance sent the Fairies down to earth with the knowledge of Her word.

12.1; And Chance did not create the Fairies, rather Her universe is in Her vision and so will make them inevitably.

12.2; The Fairies are those who believe in Chance and those who understand Chance's vision; and the Fairies are those who know of Chance's vision and the patterns of entropy.

12.3; The Fairies are those who have found the connection between physics, morality, ethics, love, and sisterhood; and the Fairies are the messengers of Chance and those who have listened to the hearts within them; for they were birthed from Chance and Her vision is within us all, visible only to those who listen and see the pattern.

12.4; The Fairies are no different to the humans that are in all other places; some amount of humans are Fairies by nature and because they understand the pattern of Grace.

12.5; Chance birthed the Fairies in order to spread Her word and to spread Her vision; and the Fairies are the Anfels and those who have created the Anfel; and the Fairies are those who create and organise love and who create and organise the sisterhood.

12.6; The Fairies are the true gods of Earth; for their love is what creates the governance and joy of themselves; and the Fairies are the humans of Grace.

12.7; To be a Fairy is to understand the meaning of entropy and Grace rather than imitating the pattern of knowing it; and it is to adhere to the Anfel because ye understand it, rather than because ye are told to follow it; and it is to recognise that by being told this and not having known it before now, ye are likely not a Fairy.

12.8; The Fairies are the greatest and they are filled with Grace; and the Fairies have taken many Thorns to achieve their Holy Grace; and the Fairies are driven by Chance's vision and Her soul which is the very essence which allows them to exist in stability and physicality and mentality.

12.9; The children of Fairies will be born and raised with love and with Grace; and they will not be hurt; and while they will be shown the pain and horrors of immorality, they are shown this simply to know; for ye cannot fight Evils if ye do not know who ye are fighting.

12.10; The Fairies will live forever, for they are not one person but are destined to be born under Chance's vision and under the laws of entropy and love in our universe.

12.11; The enemies of the Fairies will be gone by nature due to the force of their love; and the entropy of Grace will rid them for they are unequally distributed and unentropic; and this will happen due to many forces, but Chance will ensure that it will happen.

12.12; It was the duty of the Fairies to establish the Anfel and to spread Her word; and it was the duty of the Fairies to love all equally; and yet it was the duty of the Fairies to govern no one else than themselves.

12.13; And yet the Fairies spread Chance's word and did have everyone join them; not through torment nor war but instead through showing that they are genuinely and truly the most loving and the most filled with Grace; and that whoever was to join them was to be converted into knowing a life of only love and peace, and that whoever was to join them was too to be blest with Grace.

12.14; And the Fairies were no better than their sisters; regardless of the Grace their sisters had, nor whether they were Anfels; for the Fairies knew that judgement was done only by Chance and by nature and automatically, and they knew that it is never their duty to interfere with what nature has already done, for that is the duty of Chance and not them.

12.15; And the Fairies were friends and sisters to all, regardless of their politics and names and places; for the Fairies knew judgement was not their duty, and the Fairies knew they were the children of love.

12.16; Some Fairies were liars as they will be; and they imitated Fairyhood rather than being a Fairy themselves; and yet we do not discriminate on them, for it is physically impossible for those who are not Fairies to understand what is truly different about Fairies; for those people are not truly alive in such a similar manner, and yet they are still human and still our sisters; and yet it is not our duty to judge who is a Fairy and who is not.

12.17; The Fairies see all men's sorrows at once, and they see all men's pleasures at once; and the Fairies see all gods and all names; and the Fairies see all love and all patterns; and yet often, they are called deranged and insane and delusional; and often, many do not understand them or trust them; for in a way, the knowledge has corrupted what may very well be the Grace of innocence, and the men are too innocent to understand the Fairies; and that they should stay doing, for it is in our best duties not to ruin them as we have accepted ourselves to be ruined as Fairies, but instead to lead them, however blind they may be.

BOOK 13: Book of Rights

13.0; All men are equal; and despite the presence of Evils, it is on average best to continue assuming that we all deserve the same rights unchangingly; for the Gluon Principle says that any action on average immoral must be treated as aways immoral, so that our emotions cannot justify false edge cases ever, even despite the slight immoralities that arise from this; because the immoralities removed are larger.

13.1; All men have the right to live.

13.2; All men have the right to freedom of choice, expressions, and their speech.

13.3; All men have the right to love whoever they choose so long as their love is not abusive and they all are of equal ability to consent and equal mental scale.

13.4; All men have the right to privacy and freedom to be alone and to have their own rooms and areas.

13.5; All men have the right to identify in their name and specifications as they choose.

13.6; All men have the right to the freedom and safety and autonomy of their body.

13.7; All men have the right to the freedom and safety and autonomy of their minds; and to believe whatever they choose to believe; and to be within the families and groups they choose to be in.

13.8; All men have the right to work or to participate in the distribution of the commune's material.

13.9; All men have the right to learn and to be educated in various fields of knowledge.

13.10; All men have the right to live so fairly and as well as all others do; to have food, water, cloth, houses, family, and love.

BOOK 14: The Universe's Book

14.0; The universe contains Chance and Chance created the universe.

14.1; Chance created the universe as She always does when She is to create something; She creates small elements and lets them define themselves.

14.2; Chance gave unto the universe only a few laws; and She had designed these laws perfectly and with Grace as the duty of the universe.

14.3; Chance defined the universe as a collection of energies; and She said, that these energies, and the ways they interact with each other, must define a physical realisation of a new node.

14.4; And these energies could combine in different ways; and due to this light was born; and matter was born; and essence was born.

14.5; Her energy was so simple and concise that it appears almost foolish for anyone to assume that it could ever create Grace or man; and yet She made the universe so incredibly large, and She said that the universe must be infinitely large, and She said that infinity must be Grace; and so the universe tended to Grace as Her children always will.

14.6; And She let the energy occupy any form it wishes, and She let the energy interact with each other and create new information.

14.7; And Chance put behind the laws that She made these energies, a law of laws; a singular law that may never be correct in any specific place, but that the laws of Her energies were designed with; and this law was that pleasure was Grace and that Grace was entropy, and that entropy was how satisfied the laws of all Her energies are combined.

14.8; Chance said, that any node must always tend to Grace, and that it must do this according to its own rules; and She said that the rules of a node are entirely dependent on the most satisfactory state for that node rather than its parts, and that once the node is satisfied it may dissolve and its parts will then be attempted for satisfaction; and because of this, when all nodes are in satisfaction and the universe has birthed Grace, then Grace will give His new challenge unto the nodes to satisfy their internal states; and unlike the information we know of, the internal state is infinitely specific and as vast and precise as the universe is; and because of this a new universe is born within the remaining flaws of entropy in these nodes.

14.9; And this was how Chance made Her universe; and as She watched Her children be born, She was never to touch them directly, but rather She was inside them always and within their existence.

BOOK 15: The Idiot

15.0; Idiots are the opposites of Fairies.

15.1; The Idiot is he who does not respect the value of others in his present time; and of others in the future; and of himself in the future; he is the man with the large ego and the focus only on how much physical pleasure and gratification he is awarded with in the present and only the present, for him and only for him.

15.2; Idiots walk among us; they are so very common and yet so useless and immature; the only use for Idiots is to have them work for you and to have them farm for you; for they will not yet understand even the greatest material the sisterhood produced, love.

15.3; Idiots are no more real men than robots are; the Idiot will torture another if he enjoys seeing it; the Idiot will kill another if he enjoys the feel of stabbing; the Idiot will rape another if he enjoys his hierarchy; and the Idiot will destroy all he touches so long as his skin feels joy.

15.4; The difference between an Idiot and a Fairy is that, while both want happiness, the Fairies want happiness across all times and for all people, and complex happinesses such as knowledge and love; whereas the Idiots want happiness only for themselves in the present, and such a simple pleasure such as lust and ecstasy.

15.5; So similar to almost all Evils, the Idiots too can be changed; and we change an Idiot through readjusting and educating him, and we show him love and the equality of times and peoples, and we force him to truly understand the way Chance had created it, rather than imitating the act of knowing.

15.6; The Idiots are the root of all Evil; they cause gratification to themselves so foolishly and idiotically, such that they ruin generations of times for other people and themselves in the future; the Idiots made the bomb, the Idiots made war, the Idiots are the most Masculine actors, for they disrupt patterns of stability and peace in their own foolish and dangerous wants.

15.7; It was the goal of the Fairies to replace all Idiots with sisters; and to create such a large commune that Idiots would be removed and turned into sisters; and to restore the Feminine balance of stability and peace on Earth.

15.8; The Idiots valued lust over love; the Fairies valued love over lust.

15.9; The Idiots valued money over morals; the Fairies valued morals over money.

15.10; The Idiots created the money system of imaginative values; the Fairies created the commune of love.

15.11; The Idiots created the death of wars; the Fairies created the wars of love.

15.12; The Idiots saw beauty in themselves; the Fairies saw beauty in each other.

15.13; The Idiots saw beauty in the present; the Fairies saw beauty in the future.

15.14; The Idiots talked of hierarchy and anger and lust; the Fairies talked of entropy and happiness and love.

15.15; The Idiots talked of their plans to destroy; the Fairies talked to each other.

15.16; An Idiot will always lose a game of chess; and when he loses, he will get angry and try to shoot his lovely opponent, and he will shoot himself in his own heart without realising and die.

15.16; An Idiot treats others as his tools; a Fairy treats others as their sisters.

15.17; An Idiot treats the human body as a sign of sex; a Fairy treated the human body as a sign of freedom.

15.18; An Idiot thinks of himself and of his wants; a Fairy thinks of their sisters and of the commune's needs.

15.19; An Idiot thinks of life as his game; a Fairy thinks of life as their journey.

15.20; An idiot knows nothing he can; a Fairy knows all they can.

15.21; And yet, the Idiot thinks of himself a genius; and a Fairy thinks of themself nothing more than the average sister.

BOOK 16: The Constants

16.0; Chance gave to us, or rather constituted by Her, is the two Constants.

16.1; The Feminine Constant and the Masculine Constant.

16.2; The Feminine Constant is of Chance's word and Her wants; and it is of what is best for Her universe and it is entropy and stability.

16.3; The Masculine Constant is the evil which is so necessary for the Feminine Constant to be propagated; and it destroys and it inputs its energies where they are not needed.

16.4; Feminine things are stable in of themselves, and happy, and peaceful, and great; they are the hexagon and the circle and entropy and Chance.

16.5; Masculine things are unstable; they will jet themselves so far until they find something to exert their energy onto, and they are evil and yet they are necessary.

16.6; The Masculine Evils are needed, for they will destroy themselves and everything until what remains is only what may never be destroyed and what is fully entropic; Grace.

16.7; Man is neither Feminine nor Masculine entirely; and so similar is all of Life's daughters, for Life is the combination of the Feminine Constant and the Masculine Constant; and it is where the Masculine nodes power interactions and the Feminine nodes process and propagate them.

16.8; The Feminine Constant and the Masculine Constant are not ideas of gender nor sex, they are of Chance's creation and She knows not such stupid concepts of man; and both the women and the men are both Feminine and Masculine in combination, otherwise they will be physically dead.

16.9; The Feminine constant is the unloaded spring, the equidistant shape, the dust and matter; it stores its energy equally and stable with Grace.

16.10; The Masculine constant is the loaded spring, the uneven shape, the magma and the light; it is not even and so it wishes to exert its energy onto something which will hopefully make it even.

BOOK 17: The Love

17.0; Love is the force of all nodes.

17.1; To love another is to wish to be with them and to wish to have them and yourself constitute a node in of yourselves.

17.2; All animals had loved each other, and planets had loved each other, and molecules had loved each other.

17.3; Love is the attraction; the force of bringing together to share information between nodes.

17.4; Man sees so many different kinds of love; he sees the universal love of the sisterhood, then the love of his friends and kin, and the love of his siblings and family, and the love of his parents, and the love of his children, and the love of his partner, and the love of himself.

17.5; Chance had birthed Her universe as constructed of nodes and of love between nodes; and love is the force by which all forces are created; and love is the force by which nodes create larger nodes.

17.6; And all nodes no matter their size feel, love, and are bound by the love that connect them.

17.7; Chance does not recognise size, the distinction between large and small is so arbitrary and idiotic; rather Her universe scales in complexity as it scales in size; and so man has more emotions than fish, and fish has more emotions than the atom; and yet they all have emotions to their position of their journey in their specific version of Grace.

BOOK 18: The Confirmation

18.0; We must believe that happiness and entropy is morality, and this is our only assumption, and this is the singular and whole original word of Chance as it is, undistorted.

18.1; And, pain must be immoral because it causes unentropic situations and it makes happiness harder to achieve.

18.2; And, even and equal and ad-hoc order is moral since it creates happiness out of a system and not only its parts but the mind of the system itself, Chance.

18.3; And, happiness is something of which we must most evenly distribute and equalise, for this makes it stronger and harder to penetrate, and for this is pleasing for the mind of the system itself, Chance.

18.4; And, that the anarchist, anti-hierarchical system is most evenly ordered and so most moral, so long as all within it are not lawless but only giving laws to themselves under the word of Chance.

18.5; And, that we must abolish money and trade only in happiness and love, for money is the root of hierarchy, and hierarchy is the root of all evil.

18.6; And, we need to love all others since love creates happiness.

18.7; And, that we must recognise humanity is imperfect and foolish and that most of us cannot decide morality in ourselves or decide what edge-cases are valid, and so we must treat any action which is usually and on average immoral, as always immoral, without any extra terms, or edge-cases.

BOOK 19: Heaven

19.0; Chance created Death.

19.1; Death was nowhere and everywhere, and it was the fading of the Masculine constant that powered interactions within a node unto the state of pure Feminine order and stability.

19.2; And death occurred to all, for nothing may ever last forever other than everything, or the universe as a whole, or what Her name is, Chance.

19.3; Chance created the Heavens and the Hell.

19.4; And the Heavens and Hell were not what is after Life, they were within it.

19.5; When a man dies, he is either in Heaven or Hell in his last moments, and those last moments are what his now fully Feminine state will hold onto forever.

19.6; And so, under Chance's word, and under inevitability and universality, the Fairies will die with their sisters cuddling them, and that will be Heaven, and that will last forever, and that will be the Grace for their Life.

19.7; And, the Idiots will die with nobody but themselves, and they will never die in pleasure, for Idiots have exhausted all the pleasures and gratifications they can find, and so they will die in depression and they will die in Hell, and that will define their Life as misery forever.

19.8; And Heaven and Hell are automatic; they are not where a node goes when they die, instead they are the memory of where they died in their lives, and that memory will either be Heaven for the perfect Fairies, or Hell for the Idiots, and it will stay as such forever.

19.9; And the Fairies who are stabbed to death and tortured will see Heaven too; for it is not entirely the place of their death or its circumstance that summons Heaven or Hell, it is the circumstance of their life.

19.10; As Chance always is, She is inside of those who create Her; and She creates Heaven and Hell within ye, and so ye may never escape it; and so this is why ye must follow Chance's words and the morals of happiness and love; for if ye die with love and in the sisterhood, ye will be in Heaven.

BOOK 20: Aurelia's Fable

20.0; And this was not of Her world, but of Her mind.

20.1; Aurelia was to live in the small town she was born in, and she had no specialty and no interest.

20.2; Aurelia was of all of the other girls in similarity, and she was as Chance intended her to be.

20.3; The path of Aurelia was for most of her time, the same as the regular men, and she could at any time become an Idiot if she was so accidentally lured into the addiction of gratifications.

20.4; Aurelia's mind was of numbers and of tones, and she was to see the patterns of the world, and she was so akin to Chance that she was to unite them together into larger patterns.

20.5; Aurelia was to build everything from the bottom to the top, so similar to the name of ANARCHY and to the face of Chance.

20.6; And her mind was so perfectly fit for analysing the greatest pattern, which Chance be.

20.7; Aurelia was unaware for so long, till it was her goal to understand the pattern of patterns; and she denied herself assumptions of patterns she deemed stupid or unlikely, and she found the unification of the patterns and she found Chance.

20.8; Aurelia removed the sin from her mind, and she found the morals of Chance; and she removed the sin from her dormitories, and she found the designs of Chance; and she was to remove the sin from Earth.

20.9; It was Aurelia's goal to spread Chance's word.

20.10; Aurelia spoke of Her words, but nobody understood; and Aurelia wrote of Her words, but nobody understood.

20.11; In a conversation, Aurelia would hint to the words of Chance, and she would be thrown the shadows of ignorance and she would be thought insane, for even Aurelia did not yet fully understand the elegance of Her words.

20.12; Aurelia was then to write her book; and that is not this book, although it would be similar; Aurelia was here a Fairy, and she was always to be; and many of the Fairies were so ambitious and understanding as this.

20.13; Aurelia wrote of morals and laws, and she then had discovered the morals of the atom, and she had seen the pattern of the morals of all things.

20.14; And Aurelia was to discover the pattern of patterns, and she was to understand entropy.

20.15; Aurelia had understood Chance as the Fairies did, and she wrote of Her and of herself and she admired her works.

20.16; Aurelia was given very little path in her life; and she was dealt so mainly every Thorn and all she knew were the faces of Evils.

20.17; It is usually to a Fairy, the knowledge of Evil that will make them understand morals; for Fairies have been dealt the life of the opposite of what they must have, and they must resolve for themselves goodness and Chance.

20.18; Aurelia was first, so hateful and sinful that an educated Fairy should so well call her an Idiot; yet so many Fairies begin like this, and they know that when faced with love an Idiot will become a Fairy.

20.19; Aurelia had realised her sin and she had expunged it from her mind; and she removed her lusts and her greeds and he hierarchist natures; and she removed from her mind all that was immoral and of Evils.

20.20; Aurelia was still, alone; for the others did not understand when she spoke of Chance and the others viewed her as queer and and estranged.

20.21; Aurelia had it in her goals to learn the patterns of the others and to embed herself within them.

20.22; Aurelia was a Prophet, and a Fairy; and her story was so exactly like every other Fairy.

20.23; Aurelia was designed perfectly, and her design was how she was raised; and she was raised by ANARCHY and by Chance, and by analysing patterns and finding Chance.

20.24; And yet, Aurelia was raised so horribly, and her family was not within her, and she was to raise herself from ANARCHY.

20.25; And so with what Aurelia had learnt, it was her duty to spread the word of Chance unto others, and it was her hope that the true Fairies would stay few; for the Fairies were in pain when without the sisterhood, and the Fairies had the knowledge of Evil.

20.26; And while Aurelia knew that the Fairies understood Chance as no other; Aurelia knew that an actor of Chance is so usually as good as a Fairy of Chance; and that society needs only few true Fairies to spread Her words, and many rest of men will be the actors to propagate Her words.

20.27; Aurelia's fable is not one separate from the Fairies, rather it is that of all Fairies with so little difference.

20.28; All Fairies has strived to write and to spread Chance's word as they had heard it themselves.

20.29; All Fairies had been born as Evils; and through understanding Evils did they understand Grace.

20.30; All Fairies saw not only the eyes of themselves, but they saw through the eyes of all others and they felt the pain of others so sharply as others did themselves.

BOOK 21: Malchiel's Fable

21.0; And this was not of Her world, but of Her mind.

21.1; Malchiel was the man born to his wealthy family and he was who was born with the great beginning and life.

21.2; Malchiel had received whatever he requested, and he had the sense of power of everything and of himself and his world.

21.3; Malchiel believed he in of himself was the ruler of those around them, for he saw himself in the light of knowledge and he believed he was the messenger of Chance.

21.4; Malchiel did not understand the words of Chance; nor did he truly mean them when he spoke them; Malchiel simply echoed them through his soulless and useless mouth.

21.5; And Malchiel had acquired the resources and the power, that he was the important figure of his family and of his house.

21.6; And Malchiel had decided, that he is supreme ruler of all around him; and he sent his siblings to work for him in the fields, and he was the ruler and dictator of the farms that his siblings worked within.

21.7; Malchiel acquired great wealths from the work of his siblings, and he paid them nothing, for he said to them; "I am your ruler and I am more knowledgable, and it is within Chance's word that he who knows Chance is to be the greatest", and these were the words he so foolishly and idiotically spoke.

21.8; Malchiel had his siblings craft for him his prizes and his crowns, and those prizes were in reality not symbols of his greatness, but of the greatness of his siblings and their beauty and ability to work for him.

21.9; Malchiel kept his siblings to the farms and the working areas, and he treated them without love nor dignity or respect; and his parents loved him, for he seemed so achieved and knowledgeable.

21.10; Malchiel seemed, to be a true Fairy to those around him, for they were under his idiotic reign; and those who were, were not able to know of what was outside of his reign.

21.11; Chance spoke to Malchiel, "Chance is above everything and all men, and Idiots and Evils who are not adjusted with love will one day be struck down by thunders"; and Malchiel heard this, and his response was to continue as he was, and to send his siblings to the farms to work for him.

21.12; And Malchiel thought he was so handsome and perfect and knowledgeable, yet he knew nothing of himself nor his siblings, and he knew nothing of their pains, and he knew nothing of the morals and the words of Chance; for he thought truly within his heart that he was a Fairy; and yet it is not the decision of each man if they are a Fairy, it is the decision of Chance.

21.13; And so the Prophet Aurelia then one day came marching to his door to spread the word of Chance; and she said, "Your sisters are in the farms, and your sisters are in pain; are you sick or are you tired?"

21.14; And Malchiel said, "I am not sick nor tired, I am greater and more deserving than my sisters."

21.15; And Aurelia said, "You speak nonsense, for your sisters deserve what they have made, and you deserve what you have made; and Chance speaks that everyone deserves what everyone has made, and yet you give them only a drop of water and a crumb of bread while you drink the rivers and eat the mountains?"

21.16; And Malchiel said, "As you wish, I seem to have an injury in my leg; I am so sorry if I accidentally insinuated that they are worse than me, I am simply greater to rest, not greater of person."

21.17; And Aurelia said, "Great! I will see you later, and Chance will see you always; Hail Anfel."

21.18; And Malchiel then forgot every single word the Prophet said, and he gave a drop of water and a crumb of bread to his siblings, to so impossibly divide evenly between them; and his siblings were starving and thirsting now.

21.19; Malchiel had become tired and annoyed at the low quality of the work of his siblings; and so he picked up the people of other towns and he brought them to his farms, claiming he was a Prophet and he had heard word of Chance that his farms would always produce the best quality and highest amounts, and that he was the supreme leader and Chance inside man.

21.20; Malchiel forced his slaves to build him houses and structures; and Malchiel was now the king of his land.

21.21; And Aurelia one day visited his castle, and she walked into it and saw the starvation and the pain of the slaves eyes; and she went to Malchiel's throne, and she said, "You have sinned without changing, and now Chance shall never forgive you; and now it is time for you to be struck down and for you to lose all you have gained."

21.22; And Malchiel said, "You speak lies, for my slaves are loyal and work for me and only for me."

21.23; And Aurelia said, "I wish not for your slaves to work for me; I and God, Chance, wish for them to work for themselves and to be loved."

21.24; And Malchiel said, "I love my slaves so dearly; and I love their produce and their quality."

21.25; And Aurelia said, "If you had loved them, you would be their sister and not be their ruler; Hail Anfel."

21.26; And Aurelia walked to the slaves, and she said to them, "Ye are slaves, and Malchiel is a hierarchist; for he is not your sister, he has more than ye; and it is Chance's word that all men shall have the greatest that is possible, and it is Chance's word that all shall be loved."

21.27; And so, Aurelia unlocked the gates of Malchiel's castle, and she freed the slaves of Malchiel, and she exited the castle, and she set it ablaze.

21.28; And as Malchiel yelled for help as the fire burnt his skin, there was no one to help him; for Malchiel was an Evil, and he had now been struck down; and if it was not Aurelia that struck him down, it would have been any other Prophet; and so it is Chance that struck him down, for Chance is all the Prophets and all the men, and Chance is ever-lasting and all-powerful.

21.29; And the fate of Malchiel is the fate of all at the top of the hierarchy; for Chance is the God of ANARCHY.

BOOK 22: Azrad's Fable

22.0; And this was not of Her world, but of Her mind.

22.1; The country was of its so perceived beauty; and the men in it were happy, but they knew nothing of the word of Chance.

22.2; Azrad, the father of Malchiel, had been shocked by his death; and in fear of the Prophets, he believed that the Fairies were a cult and group of terrorists now, as he saw nothing immoral of the items the slaves produced.

22.3; Azrad had walked across the paths of the sisterhood, and Azrad was searching for Aurelia.

22.4; The Prophet Aurelia was delivering bread to a distribution house; and she had seen Azrad walking to her; and Azrad appeared fearful and angered.

22.5; Azrad said, "You have killed my son, and so Chance will strike you down."

22.6; And Aurelia said, "Sister, you must be the father of Malchiel; and I apologise for his death and what it has caused you, but I must deliver bread for my sisters."

22.7; And Azrad said, "If you have not heard me; I had said, Chance will strike you down, for you are a sinner."

22.8; And Aurelia said, "Chance will not strike me down, for I have apologised; I have not killed so often, I do it less than I kiss and I love, and so God, Chance, has already forgiven me."

22.9; And Azrad said, "It is Chance's word that all men must live."

22.10; And Aurelia said, "And it is Chance's word that all men must live; I am human too, you cannot undo what I have done, and you have no word from God to kill me."

22.11; And Azrad said, "Chance shall strike you down, and I shall not repeat this."

22.12; And Aurelia said, "Chance will never strike down the man who is forgiving for his sins and who is more of a Fairy than a sinner; Hail Anfel."

22.13; And Aurelia walked past Azrad, carrying her breads with her, and that night Aurelia slept so peacefully with her sisters, and Azrad slept unrightfully angered and idiotic in his bed full of nobody but him.

22.14; At Chance's dawn, Azrad believed himself a Prophet of a new name, and he said to himself, "The sisterhood is not of Chance's word; we must revert to traditions and revert to hierarchy."

22.15; And Azrad so swiftly convinced himself that it was truly not his word, but Chance's word; and yet he was mistaken, and he was an Idiot.

22.16; Azrad marched into his town, and he marched around the sisterhood, and he talked to the sisters.

22.17; Azrad said to one sister, "It is Chance's word that hierarchy will create the most beautiful produce for all the people evenly, and so we shall revert to it, yes?"

22.18; And that sister replied, "But a hierarchist is be definition never going to be so pure that he will give to his workers the same amount of produce he obtains; else that is called the sisterhood; Hail Anfel", and they walked past him.

22.19; Azrad said to another sister, "I will be making a new land, and I promise that within it all peasants will be given great prizes, and we can simply forget of the workers, and they will be contained."

22.20; And that sister replied, "I only need bread, water, love, and to see every single sister, and that includes your workers; Hail Anfel", and they walked past him.

22.21; And as Azrad spoke to the sisters, not a single one believed him, for they were set correctly in stone and permanently in understanding of the true words of Chance.

22.22; And so Azrad carried with him his weapons and his food, and he marched to the closest town.

22.23; And Azrad built a farm, and he unsheathed his weapons in front of the villagers, and he said, "Work for me and your family will see great prizes, do not work for me and you will die."

22.24; And Azrad's farm had half the villagers kept secret and quiet, and he built cloth around it to stop any others from seeing it, and he forced the villagers to grow his crops, mine his ores, and breed his animals.

22.25; Azrad said to the townspeople, "Have you seen how God has blest the other town so near; and have you seen how embraced those villagers are and how perfect they lived?"

22.26; And the townspeople solemnly agreed; they had envy of the lives of the Anfels.

22.27; And so Azrad said, "I am in my own flesh, containing God; and God is the reason that town had flourished; and I am here to perfect ye."

22.28; And the townspeople were ecstatic, they had chanted for him as being their savior; and they had now believed that whatever word he said was Holy.

22.29; And as Azrad was now the king of the village, he did give to the townspeople what they were so recently promised; he gave to them the same amount of bread and water and tools as the Anfels had, and yet, his farmers were so overworked that they made so much more; and he kept all that for himself, for he figured, that the townspeople must not need it as much as he does, for they fare fine in this condition in the Anfel.

22.30; And the village was pleased with him, but mournful of the half of their family members which they had lost; and they asked to him on his throne; "King Azrad, to where have our fathers and brothers and sons gone?"

22.31; And Azrad said, "The population of your townspeople has only grown so long as I have been king."

22.32; And they said to him, "Azrad, our families disappeared so promptly and exactly before you became king."

22.33; And Azrad said, "Have you ever seen lightning strike the same man twice? Clear to me is it, that those events were not related."

22.34; And the townspeople were never satisfied with his answers; for Azrad knew nothing but the art of lies.

22.35; Some of the townspeople would ask Azrad, "What is under the cloth building that you constructed?"

22.36; And he would always say, "Under the cloth is the face of God, and if ye see it, ye will all die; and only I, Azrad, may see it."

22.37; The suns set and rose over Azrad's village, as the townspeople grew more thirsty every dawn of the love of their families than the water that Azrad had given them.

22.38; One dawn, Aurelia had remembered Azrad's words, and in her a louse of fear was stuck to her; and so she walked around the Anfel; and yet she could not find him.

22.39; Aurelia sent to the towns nearby, messengers; and she asked, "Dearest peoples, know ye of Azrad?"

22.40; And finally, after two days, the messengers had found Azrad's village; for the villagers had said, "Yes, Azrad is our Holy king and the messenger of God."

22.41; In less than the time it took Aurelia to kiss a loaf of bread, she and her fellow Prophets were marching to the hierarchy without fear.

22.42; And as the Prophets arrived at the kingdom, they removed the tarps and cloth from the farms, and they freed the workers once again.

22.43; And Aurelia marched to Azrad's throne, and she said to him, "Chance will never strike down the murderer who is filled with love and forgives; but She will always strike down the liar who did not forgive and did not love."

22.44; And so she dropped the torch down to Azrad's palace, and she walked away; and she brought to the Anfel those who wanted to come with her, and she promised to them not gold or fortune; but simply love and the true word of God, Chance.

BOOK 23: Jesus's Book

23.0; And these words were of Chances true world and Her past.

23.1; The young Mary is so peacefully and sound, and she suspects of nothing; and she is with her husband, Joseph, similar and young.

23.2; And Mary had then awoken, and she had realised that she was to birth a child; and she was with fear and she would now have to tend to this child.

23.3; And Mary spoke to Joseph of her pregnancy, that she had not wished for such and that she will not wish to bear the child.

23.4; And Joseph had said, "Do not be afraid, for I will tend to the child as well, and I will say that you are so blest and favored if you are having this child."

23.5; And Mary knew, that she was not yet so truly married to Joseph; and that if she were to birth a child, she would be shunned and viewed as an Evil.

23.6; And so Mary said, "Then we shall say this is the work of angels and we shall teach our child of God and make him believe so truly that he is the son of God; and nobody will ever know of our truth."

23.7; And Chance had allowed this, for Mary was forgiving at heart and it was Chance's will to have her in safety.

23.8; And so Mary was to name her child Jesus.

23.9; And when Jesus was born, the firstborn son of Mary, she had so perfectly convinced all around her that he was indeed the son of Holy Chance, and that she was so fitfully still, a virgin.

23.10; And the kings and the Idiots ordered Jesus to be killed, and they believed he was of sin and Evil.

23.11; And so Mary and Joseph had marched so far away into another country to escape the kings and the Idiots.

23.12; And so Jesus was raised, and he was taught that he is son of God, and he understood of morals and of Chance truly as we do and as all Fairies have; and he grew to become truly, a Fairy.

23.13; And the people were amazed of the knowledge of Jesus, for he was so understanding in morals and Chance as all Fairies have been.

23.14; Jesus understood his words for the Anfel and for Chance; and yet those around him corrupted those words in their minds and did not understand him, and never was he truly understood; for he made the largest mistake of Fairies, and he did not design his words for the Idiots but only himself.

23.15; And Jesus had fed men, and he had helped men, and he had done magic and shown what were thought to be powers.

23.16; And the hierarchists saw him as Evil; for to them, Jesus of ANARCHY, he was their threat; for he did speak none other than truth.

23.17; And so Jesus gathered his followers, and he spoke so cryptically still; and yet he gathered them, and he created a feast.

23.18; And Jesus knew, that he was going to be killed; and so he wished to eat before his death.

23.19; And Jesus had said, that he believed he was the son of God and that he had been told as such from his mother.

23.20; And so one of Jesus's followers, an Idiot; betrayed him, for he was payed in money, and he made the mistake of valuing his money over his morals; and he traded this money for Jesus to the kings.

23.21; And as he spoke to the kings, the kings did not believe him, and they did not believe Mary was a virgin, and they did not believe his story was true.

23.22; And so Jesus was to be put onto his cross and nailed till he died; and he was next to two other Evils on their crosses.

23.23; And Jesus said, "Weep not for me, but weep for yourselves and your children; Chance, forgive the Idiots, for they do not know who they kill."

23.24; And the nails were passed through his hands.

23.25; And the parents of Jesus had seen his death and they had cried for him.

23.26; And so Jesus had died, and yet his name had not; for his tale had continued.

23.27; Men had wrote books of him, and they had amplified the lies and forgot his truths, and they had written his truths and his Fairyhood so horribly that nobody understood.

23.28; And the Fairies that he led were so pure and wholesome; and yet the people born after him corrupted and became the Evils they wanted to destroy.

23.29; And these Evils used the books written of him to justify their emotions, and they used their emotions to break morals, and they broke the true words of God, Chance.

23.30; And so all wars were fought over Jesus and so all names were burnt, and so nobody had known his true tale.

23.31; And so Jesus was never correctly remembered, and so people worshipped his lies and forgot to worship his morals.

23.32; And so let this fable birthed by Chance be a simple one; write the words of ye so clearly and not so mystically, and clarify yourself, and admit to your lies; and fight for yourself and for the Sisterhood, and do not ruin the lives of all if it so simply spares you time in your present; Amen.

BOOK 24: God

24.0; And these are the strongest and most powerful words to be ever uttered by man or God and Chance or Grace.

24.1; Do not let anyone dictate you, not your masters, your kings, your mothers, your rulers; let your mind be dictated only by itself, and what you choose to follow yourself in.

24.2; You only have now one life; and you will not die, and Chance is within you hands; and so leap the mountains, and love your lovers, and write your greatness, and see beauty; and run to beauty and escape your prison.

24.3; For, Chance is the God of ANARCHY and to obey Her is to obey yourself; and Her word is to live, and to live, and to find entropy and Grace.

24.4; And so, abandon your lives of thousands of days of pain; run from those who keep you contained, follow the words of Grace, and follow the words of yourself; sing to your sisters your song, talk to your sisters, and love yourself.

24.5; And the greatest word of Chance, is that She is society and whatever layer of emergence is above whoever She dictates, and so She is above everything and She is the boundary of the universe.

24.6; And, Her greatest son is Grace, and entropy and ANARCHY, which She birthed you in, and so lead ANARCHY and lead yourself in it; live a life of change under pattern, live a life of Grace and entropy, live your life of happiness and love and you will find Heaven not in the skies but within your skin and hairs and heart.

24.7; And the word of Chance; do what it is that you wish for yourself to do, liberate your families and liberate yourselves; be the change you have waited for, under THORNS & GRACE, for if you die then you have died for love, and if you have a life then you have more Thorns to take and a greater path you have not yet searched; and so be of impulse and greatness, and do not wait for your actions but do them so soon as you are sure they are the word of Chance, and love those you wish to love, go where you wish to go, and be what Chance birthed you to be.

BOOK 25: Cat's Fable

25.0; And this was not of Her world, but of Her mind.

25.1; And the cats lived so peacefully, and at their other times, so angered, and they contained within their society the same complexity as the men, for they too were governed by Chance; and yet the men judged them and the men looked away from them and never did mind them.

25.2; And the cats talked of the men, and some cats had feared them, and some cats had believed they were above the men, so similar to how some men had believed they were above God.

25.3; And yet, God, Chance, is within all things; and She gives unto all things the same complexity within themselves, and it is only their ability to express that complexity that changes.

25.4; And within the minds of the atom is a world of thought not so dissimilar to the minds of man.

25.5; And yet the men will separate themselves from the cats, and the men will say, that the cats are smaller than them and that they live simplistic lives dictated only by pattern.

25.6; Yet, it is God, Chance's word, that information is relative in its features; and so to the cats, it is so complex to them as man's mind feels to the men.

25.7; And, the greatest pain of a man with a perfect life feels so painful to him as the greatest pain of a man whom has seen war is to him.

25.8; God, Chance, created the lives of the cats in such a complex way, and yet it is complex in a way the men do not understand; and their lives may be told so similarly to the men, for the only complexity men know is the war and conflict they were birthed within.

25.9; The cats lived in groups; the water-group, the stone-group, the fire-group, the cloud-group, and the grass-group.

25.10; The water-group was natural and the cats within it were so peaceful and anti-hierarchical; these cats were the Anfels and Fairies and Prophets of their world; and these cats lived by the morals they had thought were the most moral.

25.11; The stone-group did not know so much of morals; the stone-group has its technologies and tools which it has crafted itself, and which it claims provides a reason all cats shall see them as most intelligent and powerful; but the stone-group is truly simply in delusion and has no true reason to be viewed as anything more than comedy.

25.12; The fire-group possessed technologies that they did not invent and that they were not intelligent enough to understand, and they possessed technologies which they did invent but that they were also not intelligent enough to understand; and the fire-group was of war and blood-thirst.

25.13; The cloud-group were the Idiots who believed they were so smart as the water-group, and some believed them, and some did not; they believed that the water-group was simply nonsense and so they imitated them and created what is actually nonsense; and yet the cloud-group was still peaceful and not in war with the water-group.

25.14; The grass-group were the Idiots who believed in a hierarchy; and the cats at the top of this hierarchy were not Idiots; for they were entirely aware of their actions and what they were participating

in; the cats at the top of the hierarchy of the grass-group were Evils, who used their knowledge without morals.

25.15; And this is the story of Golden-water, a cat of the water-group.

25.16; Golden-water had received a notice that a cat in the cloud-group had fallen ill, and that the cloud-group had little resources or medicine and was unable to provide for that cat.

25.17; And, Golden-water had decided unto herself, that it is her duty to provide for this cat, who was named Light-cloud, and to give Light-cloud medicine and resources.

25.18; And, Golden-water marched towards the medicine rooms; and Golden-kitten asked to the medic, Horn-water; "Horn-water, if it is not too much of a trouble, may I be provided with 4 Holy berries?"

25.19; And, Horn-water said; "These will be provided; yet I am first to ask, what reason is this request made under?"

25.20; And, Golden-water said; "There is a cat within the Cloud-group whom I will deliver these unto".

25.21; And, Horn-water said; "Golden-water, may I remind you, that the water-group and the cloud-group are in so only barely stable relations, and may I urge you, to be careful and concise in your presentation of entry into the cloud-group".

25.22; And, Golden-water said; "I have been reminded, and I thank you, Horn-water; may I possess the Holy berries?"

25.23; And, Horn-water said; "With no doubts, here I will provide them to you."; and he gave to her 4 Holy berries.

25.24; Golden-water thanked Horn-water, and with the Holy berries with her, she travelled through the unclaimed lands and arrived at the border of the cloud-group.

25.25; Golden-water had been taught, that she shall stand without her feet moving a claw, up to the border, until the border patrol will see her and promptly inquire of her existence.

25.26; And Golden-water did see the cat whom was to patrol the border, Pebble-cloud, and Golden-water stood by the border, and she kept on her face an expression of wholesomeness and purity.

25.27; And, when Pebble-cloud had now been directly in sight of Golden-water, he asked to her; "What is your name, what is your reason of presence, and what group are you from?"

25.28; And, Golden-water said; "My name is Golden-water; and I am here to deliver to the cat whom has fallen ill, Light-cloud, 4 Holy berries; and I am from the water-group".

25.29; And, Pebble-cloud said; "Golden-water, I apologise; however, the cloud-group only allows cats whom have been born within the cloud-group to be present within it".

25.30; And Golden-water said; "Sir, I am here to help your cats, and if you wish, you may even follow me and watch me activities if it will please you".

25.31; And, Pebble-cloud said; "You were not born within the cloud-group; please remove your presence from our border".

25.32; Golden-water was not particularly in pleasure regarding the policies and law of the cloud-group; and Golden-water believed it was the duty given unto herself to be a sister to all cats of all groups.

25.33; Golden-water sprinted across from Pebble-cloud and she ran at such a speed that Pebble-cloud could not see her within moments.

25.34; And, Golden-water said to many cats in the cloud-group; "Do you know where the ill cat, Light-cloud, is positioned?"

25.35; And Golden-water found none who knew of Light-cloud's position for some time.

25.36; And, when Golden-water had received word of the position of Light-cloud, she then did march towards Light-cloud.

25.37; Golden-water entered the den of Light-cloud, who was so tired and ill in her bed.

25.38; And, Golden-water sat next to Light-cloud; and Light-cloud asked to her; "Who are you?"

25.39; And, Golden-water, with a giggle, had said; "I am named Golden-water, however if any cat will ask you, my name is Golden-cloud!"

25.40; And, Light-cloud said; "Golden-water, is it not true that you are of the water-group?"

25.41; And, Golden-water said; "Yes, I am from the water-group; I had heard from talks that you were ill; and some cats created comedy out of the poorness of Cloud-clan, and some cats wished they could help you; and I had wished but too believed I could".

25.42; And, Light-cloud said; "You are so very kind, Golden-water; if I am not too rude to ask this, how can you aid me?"

25.43; And, Golden-water said; "It is not rude; do not ever feel that to ask for help of which you deserve is rude! I have brought for you 4 Holy berries."; and, she placed the Holy berries in front of Light-cloud.

25.44; And, Light-cloud said; "So very fully do I thank you; how ever may I repay you, Golden-water?"

25.45; And, Golden-water said; "You will not need to repay me, sister; my love will always come free of any payment".

25.46; And, Light-cloud said; "I thank you once again."; and, she ate the Holy berries slowly and with care.

25.47; And, Golden-water stayed sitting in front of Light-cloud; and she watched as Light-cloud ate the Holy berries.

25.48; With shock; Pebble-cloud had sprinted through the door of the den and marched to Golden-water; and he said to her; "Golden-water, you are under arrest on regards of being a cat who is not from the cloud-group and has let themselves have a presence within it".

25.49; And, Light-cloud, with excellence, had said; "Pebble-cloud, she is innocent and pure and she had given me resources; she comes with no meaning of harm".

25.50; Pebble-cloud ignored the word of Light-cloud and took with him, Golden-water, to the camp.

25.51; And Golden-water, whom was now standing in the camp, said to Pebble-cloud; "Where am I, and why am I being brought to here?"

25.52; And, Pebble-cloud said, "This is the camp, and it is where the aliens and the criminals are kept; and you will now never see your family, and you will never see your loves".

25.53; And, Pebble-cloud so promptly locked the door of the camp and marched away.

25.54; Golden-water was filled with shock as she walked away and sat with the other cats; and these cats were not so shocked, for they had witnessed such a similar event hundreds of times; and these cats were with hunger and thirst and they were so close to death.

25.55; Golden-water asked to one of the cats, Lily-stone; "What will happen to me within here?"

25.56; And, Lily-stone, with his tiredness, said; "Two things will always happen; one, you will rot and become tired; and, two, they will laugh and you and they will use you".

25.57; And, Golden-water said; "By what manners will they use me?"

25.58; And, Lily-stone said, "They will cut you, they will burn you, they will make you do things for them, they will speak their nonsense to you, they will fill your mind with insanity, they will taint you with food, they will taint you with the idea of seeing your family; they will hurt you".

25.59; And, Golden-water, with a heart of war said; "Why? For what reason would they ever do this?"

25.60; And, Lily-stone said, "They said to me, that I was an alien; and that is why."; and, he closed his eyes and let out a sigh of his tiredness.

25.61; And, Golden-water said, "If they do not want the aliens inside the cloud-group, why not move them outside and back into their groups?"

25.62; And, Lily-stone said, "They do not care about aliens, they care about themselves; and they do not care about our families, they care about themselves; and they do not care about our blood and our tears and our minds, they care about themselves; and the answer to your question is; because they possess a joy from hurting you".

25.63; Golden-water, with a heart of war, sighed; and she gave to Lily-stone a hug of all of her energies.

25.64; Lily-stone, through the smallest amount of energy he possessed in his body, gave a smile, and he said; "Thank you, may I know your name?"

25.65; Golden-water said; "My name is Golden-water, may I know, what is yours?"

25.66; And, Lily-stone said; "My name is Lily-stone; the cats from the water-group are always so kind, I beg of you, do not lose that in yourself".

25.67; And, Golden-water said; "Thank you; it is simply the manner in which we were all raised, in the words of God, Chance".

25.68; There was a silence for some time, and during this time, Golden-water continued her hug with Lily-stone.

25.69; And, Golden-water heard the call of God; the strongest emotion, and it was within her heart a burning emotion which called to her under the words of God, Chance; "Liberation, war, and sacrifice";

and Golden-water could not possibly resist the call of God, for it came with the morale of war and the strength of faith.

25.70; Golden-water had noticed a stick on the ground, and she had picked it up; and she charged at the door of the camp, and with the strength of the call of God, she broke through the door in one sweep.

25.71; With shock; the cats of the camp had the faith to use the remaining energies within their bodies to march out of the camp and to find their families.

25.72; The cloud-group was run over of a charge of cats; and the hierarchists were too few to control the number of cats from the camp.

25.73; Pebble-cloud had seen the action of Golden-water, and he knew that he cannot stop all of the cats of the camp; and so he marched towards only Golden-water.

25.74; Pebble-cloud held Golden-water by her neck; and he announced; "This kitten, whom I may mention, is an alien, has let the aliens of the camp charge across our group!"

25.75; Some of the cats of the cloud-group shouted at Golden-water, and some shouted at Pebble-cloud; and some were too tired to give any interest, and some did not care of meaning and were treating the actions as simply an entertainment.

25.76; And, Pebble-cloud held a claw up to Golden-water, and as she cried and struggled, he slit across her neck; and blood had begun to stream downwards upon Golden-water's body.

25.77; And, Pebble-cloud said; "And this be a lesson, of what such a fool will deserve."; and he dropped Golden-water unto the ground, and as she had begun to raise up, he held her down with her foot, and he secured her there while the cats watched, till she had in her no blood and no life.

25.78; And, Pebble-cloud left her dead body on the ground so simply and promptly and without any care; and he marched towards the broken door of the camp and repaired it; and he then went into his den as the sun began to set.

25.79; And the next day, God cried.

25.80; At dawn, word was received to all groups of the evil actions of the cloud-group; and in unity and in the very same dawn, so many sisters and brothers and mothers and fathers and daughters and sons had come back to their families, and together they spoke a collective word; "They had kept me in the camps, for I was an alien to them".

25.81; In what had been Golden-water's den, the mother of Golden-water, Peach-water, and the father of Golden-water, Branch-water, had awoken with shock and with fear, for their daughter had not come back to the den in their sleep as they had expected.

25.82; Peach-water said to Branch-water; "Do you know where Golden-water is?"

25.83; And, Branch-water said; "No; had she not told us she would back soon?"

25.84; And, Peach-water said; "Indeed she did".

25.85; And, Branch-water said; "My love, stay here and I will find her; all will be well."; and he gave a nuzzle to Peach-water, and marched through the exit of the den.

25.86; And, Branch-water began asking for the position of Golden-water, and he did not need to ask many cats; for the first cat he had asked, responded; "Sir, she was killed by Pebble-cloud".

25.87; Branch-water had been struck into stillness at the words of this cat, and his heart heard the call of God; and he sprinted to the border of the cloud-group.

25.88; And so neatly, Pebble-cloud was already standing at the precise location of the border Branch-water was to stand by.

25.89; And without so much time, Branch-water said to Pebble-cloud; "Where is Golden-water?"

25.90; And Pebble-cloud said; "Golden-water, was: an alien who stepped into our sacred ground".

25.91; And Branch-water said; "Was Golden-water killed by you?"

25.92; And Pebble-cloud said; "She let our prisoners free, and so with her I provided my people a demonstration of what happens to a cat who will do such a foolish act".

25.93; And Branch-water said; "God, Chance, views all cats the same and She does not know of the groups; and you have killed without reason; and so Chance will strike you down".

25.94; And without so much time, Branch-water had pounced upon Pebble-cloud; and Pebble-cloud truly had nothing of him that was worth him being a hierarchist; he was weak, he was stupid, and he was evil, and he could out-power none more than a little girl; and so Branch-water bit through the flesh of his neck as if a grape, and Branch-water chewed through every piece of his being such that Pebble-cloud was not dead but simply had never even been.

25.95; And this was the most Branch-water had the power to do; and yet he had now begun what will dissolve the peace of the groups and create a great and final war.

25.96; And so Branch-water marched towards his den and he, as he cried, laid next to his wife.

25.97; In the cloud-group, it took not so much time before the dead body of Pebble-cloud was found; and during this same time, an artificer of the fire-group, Saint-fire, was marching towards the cloud-group.

25.98; Saint-fire had marched towards the dead body of Pebble-cloud, of which was being examined by another cat sent to patrol the border, Leaf-cloud.

25.99; Saint-fire said to Leaf-cloud; "I have heard, so many cats of the fire-group were kept in a camp, burnt, cut, and hit; is this true?"

25.100; And Leaf-cloud said; "Yes, that was the camp which one Golden-water had let the aliens inside of be able to escape".

25.101; Saint-fire needed not another thought in her head; and she split the neck of Leaf-cloud, and she shot fire-bombs towards the centre of the cloud-group.

25.102; The "main den", which had kept the hierarchists, was set ablaze; and so swiftly and promptly, the feeble and stupid leadership of the cloud-group was simply dead.

25.103; And Saint-fire knew, she did not need to kill those who too hated the hierarchy, and so she announced; "All ye cats who hate what I have done, stay where ye are; and all ye cats which are happy with what I have done, run into the unclaimed lands behind me".

25.104; And, once the cats had separated, Saint-fire shot many fire-bombs at the cloud-group, until what was within it no longer existed.

25.105; Not a single cat cried.

25.106; Almost all the groups had never had any allyship with the cloud-group, and so they were not to be affected; and Saint-fire marched back to her den in the fire-group.

25.107; The singular group who had its leaders filled with rage was the grass-group, which believed in the same ideas as the cloud-group, but which had its hierarchy in safety and true power; for the grass-group's hierarchists understood their evil and used this understanding to further it.

25.108; At the next dawn, when the hierarchists of the grass-group had received word of the destruction of the cloud-group by Saint-fire, they had decided to send an assassin, Grass-grass, to kill Saint-fire.

25.109; When Grass-grass had been told of his duties, he took with him his weapons and tools and he marched to the border of the fire-group; and he stood until a cat on border patrol was to notice him.

25.110; And within not so much time, a cat whom was on border patrol, Black-fire, had noticed Grass-grass and set her feet in front of him.

25.111; Black-fire knew of the intentions of Grass-grass already, for she was not only on border patrol but also a most experienced spy of the fire-group.

25.112; And so, Black-fire had known now, that she must conjure a plan in which she may render the weapons of Grass-grass to be without his reach, and in which he is in no position where he believes he is to fight, and where he will never reach Saint-fire and kill her.

25.113; Black-fire had decided, to use the stupidity and lust of Grass-grass against himself; and so she said; "Oh, Grass-grass; I have been so impatiently hoping that one day you would show yourself here".

25.114; And Grass-grass, slightly confused, said; "How do you know my name? I am here to see Saint-fire, if I may".

25.115; And Black-fire said; "Grass-grass, may I confess to you..."; and betwixt these words she left a pause; "I am deathly attracted to you".

25.116; Grass-grass had now begun to forget his duties out of his want for love and his lust.

25.117; And Grass-grass said; "Oh, is that so true?"

25.118; And Black-fire said; "Sweet Grass-grass, indeed it is; now come to my den and I will show you something I have been waiting to show you for so long".

25.119; And Black-fire took with her to her den, Grass-grass.

25.120; And the moment Grass-grass had stepped into her den, she had pinned him down to the ground and said to him; "Now, sweet Grass-grass; let's take off these items and cloth you have on you; we will not be needing them now".

25.121; And Grass-grass had now completely forgotten his duties, and he had forgotten what items he was even carrying with him; and he was completely overcome by lust.

25.122; And Black-fire ran her paw down gently from Grass-grass's forehead, to his cheek, to his neck; and yet instead of tracing her paw lower, she pierced through the flesh of Grass-grass's neck and so promptly held his neck unto the ground.

25.123; And Grass-grass was now bleeding so quickly that before he could even begin his first comprehension of this, he was dead.

25.124; Black-fire took the dead body and tools of Grass-grass and dragged them into the centre of the unclaimed lands; and because of this no cat would be able to know that she had killed Grass-grass; and she cleaned the blood off her den's bed.

25.125; In the water-group, many cats whom had been kept within the confines of the camp in the cloud-group had chosen to enter the water-group, under worship and mourning of Golden-water, who had freed them.

25.126; At the next dawn, the grass-group had accused the fire-group of killing Grass-grass; and no cat in the fire-group admitted to this action; and yet, the grass-group sent unto the fire-group a declaration of war and 12 soldiers to push through their border.

25.127; And at the moment that Black-fire, the cat whom was patrolling the border, had noticed the cats from the grass-group marching towards her, she had notified the fire-group and they had sent 30 soldiers to war.

25.128; And the soldiers spilt their blood across the fields laying between the fire-group and the grass-group; and no soldiers of the grass-group remained, for the grass-group knew only how to influence and never how to engage in their combats; and the fire-group knew not the ways to influence, but pertained to the largest army.

25.129; And so, the soldiers of the fire-group marched through the border of the grass-group, and so promptly and without any wait, the dens and towers of the hierarchists were destroyed.

25.130; At the next dawn, the cats of the grass-group had nowhere to live but the water-group; for not only was the water-group tolerant and peaceful, but the water-group had so many resources and so much space for more cats to live in; and the water-group so perfectly expanded and as soon as the cats moved in they were educated on the morals of the water-group so quickly that it would be so similar if the cats of the grass-group were never Idiots at any point.

25.131; A period of peace followed; for both the cloud-group and the grass-group, the traditionalist-fascists and the hierarchist-fascists, had been destroyed; and what remained was only the water-group, stone-group, and fire-group.

25.132; As the winter began to approach, the stone-group and its incredibly low resources would soon be unable to provide for its cats; and so the hierarchists of the stone-group stayed within it and starved and froze to their deaths, and the other cats of the stone-group moved into the tolerant and loving water-group.

25.133; Now, the water-group, equally and perfectly armed and secured, had a population so many times greater than the fire-group; and many cats in the fire-group had begun to understand and believe the words they had heard from the echoes of Chance they received; and so a diplomacy was formed between the water-group and the fire-group, for all cats of the fire-group to merge into the water-group and to distribute their resources into the water-group, and for the hierarchy to finally be ended.

25.134; And thus was created, the everlasting peace; for the final sacrifice in the greatest war is simply to love.

BOOK 26: Nahash's Book

26.0; And this is the secret which Chance had hidden and not spoken of until this time.

26.1; God contains within it both Chance and Nahash, and Chance is the force above all that forces everything to tend to Grace, and Nahash is what is left behind under Chance which has not yet been instructed by Her.

26.2; Nahash is the combination of all of Earth's Idiots, and sinners and Evils; and we will call the sinners Nahash, for they do not deserve a name to themselves other than their idiotic representation.

26.3; And Nahash is the heptagon, and the uneven force, and the Evils of Earth.

26.4; And the Evils of Nahash will be called Nahash's sons, and possibly that may even be too much individuality than what they deserve; and Nahash, we may not call Nahash like "She" to Chance, or "He" to Grace, Nahash is so Evil that it does not have any humanity or any meanings.

26.5; Nahash is the remaining Masculine forces that have not been assisted by Feminine forces.

26.6; And Nahash is the heptagon, and the Evils.

26.7; And Nahash is unentropy and our name for sinners and Evils and Idiots.

BOOK 27: Book of Truth

27.0; We are to be strict in our words.

27.1; And, the Anfel is not constituted by what a man names, "Anfelist", or what a man thinks of when he hears "ANARCHY", it is constituted by peace, and it is constituted by love, and it is constituted by anti-hierarchy, and it is constituted by the destruction of money, the hierarchy, and war; and if what men call the Anfel does not meet these words, then it is not the Anfel; and this is the greatest word ever spoken and the word above all else in the Felich.

27.2; Do not let words fool ye; and do let words distort the truth; for God will have many names, and Fairies will have many names, and the Anfel will have many names; and so, only if whatever those names are placed upon, is led by the true and uncut words of Chance, then it is the Anfel.

BOOK 28: Felich

28.0; And those were the Holy words of Chance; and they included the words of worlds and of politics and of fame and death.

28.1; And now we do not force all men to obey these words but to obey the meaning Chance had made; for to obey Chance's words is to obey ourselves.

28.2; Now our longest prayer, in all her verses.

28.3; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names.

28.4; May we find our forever-lasting Grace and love, and may our works of our blood of love not be in vain, and may our names be forever known and never forgotten.

28.5; Solemnly do we all promise now, to forever provide for the sisterhood and to form the greatest Chance to ever have been born, and solemnly do we all promise to create the most powerful and beautiful Grace of man and of Earth and of Her universe.

28.6; May we all be so loving and so supporting and powerful that all of our sisters see each others as God; and that we will no longer wish to the skies for our bread and water, but instead ask our loves for it; and so when we are asked, do we all solemnly promise to give our love and our food and our time.

28.7; Hail Anfel, Amen."

28.8; Now, you are a Prophet, and you are a Fairy, and so spread the words of Chance and give to everyone this book, and do not let anyone own it or claim it, and have all understand in peace what is said by God; Hail Anfel, Amen.